# THERAN
# IEN

September 1959

SOUTH BEND IS READY

PACIFIC LUTHERAN THEOLOGICAL SEMINARY
THE LIBRARY

agazine of United Lutheran Church Men

*Calling All*

# *Lutheran Men* *Oct. 12-14*

*The SOUTH BEND CONVENTION calls you as in its theme . . .*

*"You Have Been Called"*

Send reservations for HOTEL & MOTEL
BANQUET ($4.00)
BREAKFASTS (75c)
LUNCHES ($1.25)

to Convention Committee
1028 No. Allen St.
South Bend 16, Ind.

Be sure to send registration as delegate or visitor to ULCM, 231 Madison Ave., New York 16, N.Y.

TEMBER 1959
.. 40, No. 9

# LUTHERAN MEN

## Magazine of United Lutheran Church Men

*tor*

EORGE R. F. TAMKE
8 South Market Street
linsgrove, Pa.

nd all News, Articles and Stories
r Publication here. Material
ust be in the hands of the Editor
the first of the month prior to
e month in which it is to appear.

*iness Manager*

OWARD L. LOGAN
51 Madison Avenue
ew York 16, N. Y.

nd Subscriptions, Advertise-
ents, Changes of Address here.

*iters*

HARES G. BEER
EORGE A. EICHLER
AWRENCE M. REESE

lished monthly at Kutztown, Pa.,
United Lutheran Church Men. En-
d as second class matter April 30,
3, at the Post Office at Kutztown,
, under the Act of March 3, 1879.
eptance for mailing at special
of postage provided for in Sec-
1103, Act of October 3, 1917,
horized April 30, 1923.

Printed in the United States

ubscription . . . $1.50 a year

*Contents*

South Bend is Ready ..... 4

OTHER CONVENTION MATTERS:

Excerpts from Executive Committee Minutes ..... 7

Proposed Budgets for 1960 and 1961 ..... 13

Reservation Form for Banquet and Meals .. 16

Hotel and Motel Accommodations ..... 28

When Do I Have Faith? (TOPIC) ..... 8
*by Eugene C. Kreider, Jr.*

Speaking Up ..... 12
*by Leonard Ashford*

The Congregational Budget ..... 14
*by George F. Jaeger*

Man to Man ..... 17
*by Lawrence M. Reese*

News of Men and their Activities ..... 19

Views from Headquarters ..... 23
*by Howard L. Logan*

Scouting ..... 24

Honorary Life Memberships ..... 26
*by Phares G. Beer*

# South Bend IS READY

SOUTH BEND is ready—ready to receive delegates and visitors to the 1959 ULCM Convention in the northern Indiana city. At this writing only the "little" things remain to be done by the local synodical committee. Reservations are flowing into convention headquarters and, from all the signs, this session looks as if it should be the best yet.

Have you taken care of *your* reservations and arrangements? This issue of LUTHERAN MEN includes hotel and motel information and applications, as well as other items of vital concern to convention-goers. Be sure to read its pages thoroughly.

Here are some up-to-the-minute bulletins gathered and issued by Fred Anderson, who's handling publicity.

★

FLASH: Alvin Schaediger, vice president of New Jersey ULCM, will be toastmaster at the convention banquet. Those of the convention committee are mighty glad to have him on the team. It will be great to renew his acquaintances with his many friends and former co-workers in the South Bend area.

★

IRONY: Two former presidents of the Luther League of America are participating in the ULCM convention at South Bend—Al Schaediger and Howard Logan. Both made definite contributions to the work of the LLA. This exemplifies the need for training our young people along the lines of Christian educati and leadership.

★

HOLY TRINITY, South Bend is b tling with action this summer, getting t church ready for the convention. T chancel is being completely refurbish

★

EFFORTS are being made to have a l man's Sunday in the South Bend-Mis waka area the day before the conventi opens. With so many talented Luther laymen available, it should be a hu success. In the line-up will be Howa Logan at First Church, Mishawaka; pro ably Al Schaediger at Holy Trinity, Sou Bend. Others are being contacted f church-dates, too, and it is expected th Augustana Synod churches will also c operate on the project.

★

INTEREST in the South Bend Conve tion is keen, as indicated by early r quests for hotel and motel space. We' had applications from the Carolinas, Ne York, New Jersey, and all groups cor prising the state of Pennsylvania, just mention a few. Members of the conve tion bureau of the South Bend Chamb of Commerce, tell us we're in a "natura position, geographically, to have o largest convention attendance at Sou Bend!

★

IT'S NOT too early to make your pla for South Bend *now!*

LY TRINITY Lutheran Church, 1033 Lindsey Street, South Bend, Ind., hosts to 1959 ULCM Convention, Oct. 12-14. Most convention sessions will be held here "the friendly church." Pastor of Holy Trinity is the Rev. Walter D. Oberholtzer.

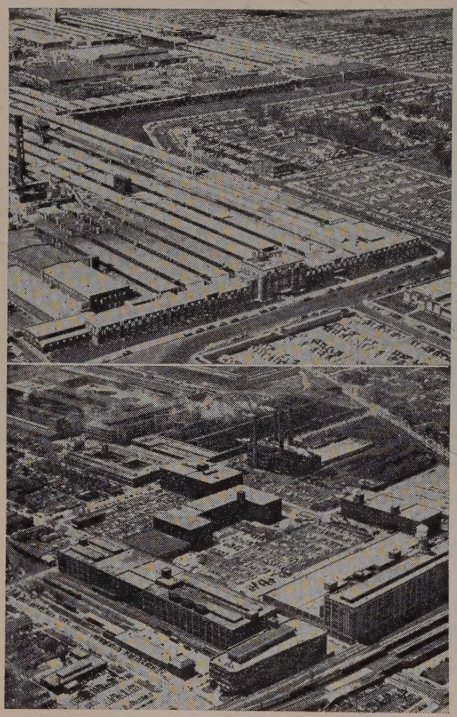
## ho Are They?

The three committee leaders who have en putting in many long hours of eparation for our 1959 convention are men of long experience in lay church ork—in Luther League *and* ULCM.

"BOB" UMBAUGH has served as presint of Northwest (Ind.) District Luther League and LLs of Holy Trinity, South Bend and St. John's, North Liberty. He was Brotherhood (now ULCM) president of Northwest District and St. John's, North Liberty, and is now synodical ULCM president.

"PETE" MILLER recalls a varied organization-career, too, having been LL president at local, district and synodical levels.

ON OUR COVER: Wrapping up loose ends for the October 12-14 South Bend Convention of United Lutheran Church Men are the key committee members from the host Indiana Synod ULCM: Fred Anderson, director of publicity and public relations; Robert Umbaugh, synodical president; Peter Miller, chairman of local arrangements.



MANY ULCM members are employed here at Bendix Products Division of Bendix Aviation. The South Bend plants keep 10,000 people busy manufacturing automotive brake equipment and important aircraft component materials.

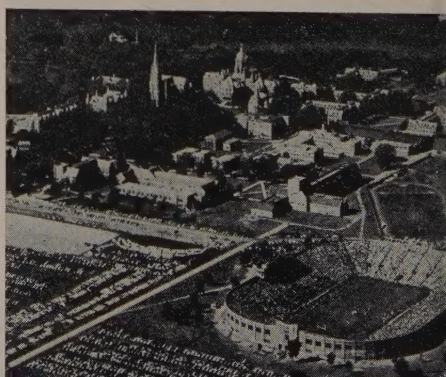
NEW LEASE on life came to Studebaker-Packard, South Bend, with introduction of the now well-known "Lark." Sales of the model have tripled with advent of the small car.

During one of his local terms the membership-active rose from a mediocre 30 to over 100—with 80-90 of them in church every Sunday. This record in a parish of 450 communing members! Pete has also served as president on the three levels in men's work.

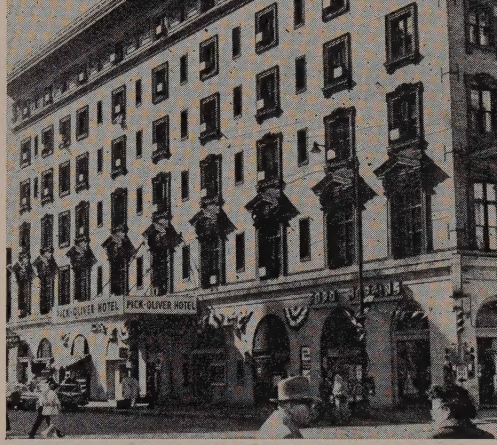
"FRITZ" ANDERSON has specialized in publicity work for the three levels in the Hoosier State, beginning with Luther League leadership in the early '30s. Out of circulation in the field for a period, he took on the convention promotion assignment about a year ago.

Speaking for the committee Fritz says, "We hope as many men as possible will attend this convention . . . we've tried our level best to make the finest arrangements for everyone concerned."

SOUTH BEND is famous for Notre Dame University and its great football teams. On a typical fall Saturday afternoon 60,000 persons descend upon the stadium to cheer their favorites.



OFFICIAL convention hotel is the Pick-Oliver at 107 North Main Street. Available accommodations are varied.




## Excerpts from Minutes, ULCM Executive Committee

The following actions were approved by the Executive Committee of ULCM at its meeting held April 9-10, 1959 at Columbia, S.C.

"The Executive Committee expresses its conviction that the men of the Church are better served if the programs of all congregational ULCM meetings, and of conventions at all jurisdictional levels, are mainly of an educational and inspirational nature." *It was moved and seconded* that the motion be accepted. *It was adopted.*

"The Study Committee recommends to the Executive Committee that a Special Sub Committee be appointed to study the further expansion of boy's work beyond Scouting." *It was moved and seconded:* To adopt. *It was adopted.*

### Report of Lutheran Men Committee

The recommendations as adopted are as follows:

Recommendation 1. "The magazine, LUTHERAN MEN be continued even if it should mean giving subsidy from our General Operating Account." *It was adopted.*

Recommendation 2. "A concerted effort be made to secure at least 2,000 more subscriptions at the current subscription rate." *It was adopted.*

Recommendation 3. "This committee be charged with bringing to the subsequent meeting of the Executive Committee a report on the Editorial purpose of the magazine." *It was adopted.*

Recommendation 4. "That a real effort be made to make our magazine attractive to Church councilmen and others working within the congregation such as ushers, property committeemen, etc. by including regular articles of interest to groups of congregational leaders." *It was adopted.*

Recommendation 5. "That consideration be given to presenting different approach to the Scouting material in LUTHERAN MEN." *It was adopted.*

Recommendation 6. "That greater attention be given to securing increased advertising for our Magazine." *It was adopted.*

Recommendation 7. "That approval be given for expenditure of $600 for promotional purposes of the magazine." *It was adopted.*

The following recommendation was presented to the Executive Committee for action: "That the Executive Committee express its judgment that more emphasis in the ULCM be placed on aiding the men of the Church to see a Christian vocation in their life and work, with the view to a possible eventual proposal that the ULCM constitution be amended to make Christian vocation the primary objective; and that the Study Committee be encouraged to pursue this course." *It was moved and seconded* to adopt this recommendation. *It was adopted.*

# When Do I Have Faith?

*by* EUGENE C. KREIDER JR.

WHY SHOULD our church be concerned about faith? Why should a group of topics like this series include a topic on faith?

"This is obvious," you say. "Faith is a big and important word in the religious vocabulary of a Christian."

Or someone else may suggest, "Faith has to do with *what* we believe and is important from this point of view."

Another suggestion comes: "We ought to consider faith in order that *our faith* may grow and increase. Faith ought to be considered prayerfully and meditatively."

Then another person suggests that the reason the church ought to be concerned about faith is implied in the question that titles this topic. "We ought to know something about faith so we will know when we have it."

What's your answer? Why do you think *faith* is something Christians ought to concern themselves with? (Or maybe you honestly feel that faith isn't worth being concerned about or discussed. But before you stop reading, glance through the eleventh chapter of Hebrews.)

**By Faith We . . .**

These answers suggested above to the opening questions are all true in some sense. They are all reasons, in some degree, for our concern with faith. And each of them suggests some idea about the meaning of faith. Let's think about each briefly. You think about your answer. Then we'll go on to talk about *Having Faith, The Faith We Believe,* and *The Believing Faith* in hope of arriving at some understanding of the question "When do I have faith?"

The first answer above suggests that the word faith has a prominent place in the vocabulary of the Christian. And so it does! It is a big word and an important one. But faith *means something,* too. It is not just a word, however big and important. The purpose of concerning ourselves with a discussion of faith isn't built on a need to be able to recognize the dimensions of something big, or to play mentally with something in which one is not ultimately involved.

The second answer says that faith has to do with *what* is believed. When you stood before the altar at Confirmation, the pastor asked you and your fellow class members: "Dost thou believe in God the Father Almighty? . . . in Jesus Christ? . . . in the Holy Ghost?" You answered in the words of the Apostles' Creed: "I believe in God the Father Almighty . . . in Jesus Christ His only Son, our Lord . . . in the Holy Ghost." In making these answers you professed *what* you believed about God. Then the pastor said, "Dost thou promise to abide in this Faith?" *What* you believed about the Trinity was

---

*Pastor Kreider, a graduate of the Chicago Lutheran Theological Seminary, is currently working on a program of graduate study at Union Theological Seminary and Columbia University in New York City. This is the Inter-Lutheran topic for October.*

called *faith!* Thus, we see that faith does have to do with *what* is believed.

The third answer suggests that, if faith is something we have as Christians, we ought to be concerned about *having it.* But in using this answer, we ought not to conclude that faith is something measurable—like food stuffs, in ounces and pounds—and that our considerations of it can lead us in getting more. Considerations that have to do with faith shouldn't be just lessons in "learning how." The purpose isn't to arrive at a method of our doing or having something.

The fourth answer says that faith concerns a personal relationship—like when I have *faith.* But our reasons for considering faith do not lie in the hope that, thereby, we all will be skilled in using religious thermometers by which to measure the temperature of our faith. We don't concern ourselves with faith in order to arrive at the ability to diagnose a condition of one's health—spiritual health in this case—as a physician might do.

Rather, the purpose of considering the topic of faith is that we may come to understand what faith is in terms of our life in the church. That says that there are three points of attention: an understanding of faith; our life; the church.

### An Idea About Faith

There are many ideas about faith in our society, as we have suggested above. But of all the ideas, of all the variety of experiences that try to be heard on the question, there is one very popular and current way of speaking about faith that is not at all adequate for Christianity. And this way ought to be disposed of at the very beginning.

This idea says that faith is "what makes everything all right." That is, *faith,* in this way of thinking, is associ-

THE INTER-LUTHERAN TOPIC FOR OCTOBER

*Topic Aims:*

1. To assist the men to go beyond the understanding of faith as acceptance of the doctrines of the church.
2. To lead the men to an understanding that faith implies a personal involvement with God.

(*Please see end of topic for further explanation*)

*Suggested Scripture:* Hebrews 11

*Suggested Hymns:*

SBH—370—Just As I Am Without One Plea
SBH—375—My Faith Looks Up to Thee
SBH—379—Rock of Ages, Cleft for Me

*Questions:*

1. What is meant by "having faith as a little child"?
2. Who says we are saved by faith?
3. Are faith and belief the same thing?
4. Do older people have more faith than youth? If so, why?
5. Can you have faith in Christ apart from his church?

(*You may wish to use The General Order from Christian Youth Hymnal, page* 308)

## 1960 ULCM Topics

*Theme: Power Through Worship*

| | |
|---|---|
| *January* | What Do We Go to Church For? |
| *February* | The Worship Services (The Service, Matins, Vespers) |
| *March* | The Lord's Supper |
| *April* | Our Heritage of Hymns |
| *May* | The Sermon's Place in Worship |
| *June* | The Sacrament of Baptism |
| *July* | The Rite of Confirmation |
| *August* | The Order for Public Confession |
| *September* | The Order for Marriage |
| *October* | The Funeral Service |
| *November* | Private Use of the Service Book |
| *December* | Advent and Christmas Hymns |
| *Alternate Topic* | Fifty Years of Scouting (*will appear in January* 1960 *issue*) |

ated with a feeling about life. This feeling sees the value of life in terms of a pleasant absence of all and any kind of pain. Faith, in this contemporary way of looking at the idea, is the agent for inducing a state of freedom from pain. And this association goes even further. Somehow faith has come to be *identified* with the feeling that "everything is all right." It has come to mean the warm feeling one gets when he rises to the understanding and experience of "peace." "Have faith" say some of our friends, "and on the positive side of things you will experience success, or, on the negative side you will be able to do away with the disagreeable and painful things of life." Faith, then, is associated with some kind of spiritual anaesthesia that produces a state of bliss. But such an idea is not really adequate for understanding what the Christian church means when it uses the word "faith." Nor can such an idea be the answer to the question "When do I have faith?"

### Having Faith

The word "faith" is a word of relationship. It doesn't stand alone, as we can see in the question of this topic: "When do I have faith?" The assertion that is involved in this question is that *faith* (whatever the word means) and the *individual* (you, for example) are related. The question says that faith is something you have. And the first word in the question—*when*—tells us that there are conditions under which you and faith come together.

Maybe you never stopped to think about this when the subject of faith was raised in conversation (even the conversation you have in your own mind with yourself). Let's look at the obvious. Something goes wrong in life: an accident, a misfortune of some kind, failure, etc. Things aren't the way you would

like them to be. It's one of those days about which you say, "I should have stayed in bed." Then some well-meaning soul comes along and offers a bit of comfort in the advice: "Have faith."

Did you ever try to *have faith?*

This suggestion raises an immediate question. Does having faith mean to put something on (externally, like an overcoat), or is it something that must find its residence inside (internally, like a pill)? This handy bit of advice—*have faith*—implies that faith is able both *to be possessed* and is capable *of possessing.* And all of this in terms of man's decision to *have* it. I think this is what people usually mean when they say *"Have faith."* They suggest, or perhaps command, or just advise you to take what is there to be had.

The gracious hostess passes the tray of cookies with the suggestion, "Have a cookie." "Thank you," you say, "I will." The cookies are there to be possessed (primarily because the hostess has made them available) in terms of your decision to *have them.* Or walk into someone's office or home, and the person there says, *"Have a chair."* And so you sit down. You don't take the chair and possess it in the same sense you would take a cookie and eat it. But you allow the chair to form some kind of support for you, whereby, in a sense, you are possessed by it.

So faith is a word that describes a relationship, whether that be a relationship of being possessed or of possessing. But this still hasn't told us what faith is, or, as the question of the topic suggests, "When do I have faith?"

We must say, to begin with, that when the word faith is mentioned for the Christian, there are two general ideas that must be considered. First, faith can mean a group of teachings or doctrines. We speak of "The Faith" that is believed, held to be true, by the church. Secondly, we speak of faith as something that implies a personal relationship of trust. Thus, the faith we ought to *have* is twofold. We have it in terms of what we believe and in terms of our personal relationship with God.

### The Faith We Believe

Before you tell a person to *have faith,* be sure he *has* and *knows* he has something to have faith in. Faith isn't just invoking an imaginary reason or situation in which one can have confidence. Faith implies "the assurance of things hoped for." That assurance or guarantee of things hoped for can be many things, but it *must* be *something.* Thus, one of the uses of the word faith refers to what we believe, the basis upon which we can trust and have confidence.

What a person has faith in can be many things. He can have faith in all sorts of objects in his world of experience, chief among which are probably himself and his immediate associates—whether things or persons. That to which he looks and which he believes affords the necessary basis for having confidence. These objects themselves will witness to the possibility of having faith in the first place. By experience he knows that these objects can be trusted; he knows that they are true. They are something which he can confess and which can become his creed. "I believe in myself because I am a man." Or perhaps, "I believe in Jesus Christ His only Son, our Lord." There is something true in man's experience and to which he gives his assent. This is what he lives by and talks of in terms of his creed, his belief, his faith. It is for him "the faith" which is

*Continued on page 29*

# Speaking Up

By LEONARD ASHFORD

ED. NOTE: *Unsolicited comes this message from Mr. Ashford, Philadelphia manufacturing executive and former vice president of the international ULCM.* LUTHERAN MEN *encourages comment and opinion from its readers—on this and any other subject relative to men's work in our church.*

Although this organization has the official designation as the auxiliary for men in the United Lutheran Church in America, it is surprising to find a great lack of knowledge and understanding concerning this organization and the work it is designed to accomplish.

On all sides, from our pastors, lay leaders, officials and even the editor of *The Lutheran* we hear statements to the effect that the ULCM has no program and therefore doesn't know where it is going.

The ULCM (The Brotherhood) by reason of the biennial meetings of the ULCA has a very real program to be carried out on the congregational level. Any special program developed by the international ULCM only serves to emphasize and promote in a special way a particular part of the larger Church Program. Examples of this are found in the Annual Clothing Drive held each year for Lutheran World Relief. The King's Men Crusade promotes church attendance and complements the Evangelism Program.

The ULCM exists at any level of our ULCA to bring men together for dedicated service in the promotion of the whole work of the whole Church. The area, district, and synodical groups through volunteer group organizations assist in organizing congregational men's groups to serve under the direction of the pastor in carrying out the programs of the Church. It is only through group organizations composed of congregational units that the exchange of ideas and inspirational help can be secured.

There are many men's groups in congregations that shun almost completely association with neighboring groups or district bodies. In many such instances these men have not been enlisted, educated and directed by their pastors in properly carrying out specific Church Programs. Our failure to use to the fullest extent this power of men within our Church is one of the greatest deficiencies in our Church Life.

"This is a rash statement to make and is most certainly not justified. We use our men in the Every Member Visitation each year." If this sentence is your reaction to what you just read, why not take the time to look around you and determine exactly how much time was spent either before or after the men were called to the altar and commissioned, to visit every member of the congregation, in education, instruction and illustration of

# Proposed Budgets for 1960 and 1961
# United Lutheran Church Men

## Anticipated Income

| | 1959 | 1960 | 1961 |
|---|---|---|---|
| 1. Membership Contributions | $44,500 | $52,000 | $60,000 |
| 2. ULCA Appropriation | 6,000 | 3,000 | — |
| 3. Merchandise and Supplies | 2,500 | 2,500 | 2,500 |
| 4. Miscellaneous Income | — | 500 | 500 |
| *Total* | $53,000 | $58,000 | $63,000 |

## Anticipated Expenses

| | 1959 *Budget* | 1960 *Proposed Budget* | 1961 *Proposed Budget* |
|---|---|---|---|
| 1. Salaries (2 staff and 2 clerical) | $25,767 | $25,000 | $28,000 |
| 2. Employee's Benefits* | 2,400 | 1,500 | 1,500 |
| 3. Staff Travel | 4,500 | 4,000 | 4,000 |
| 4. ULCM Synodical Conventions—travel | — | 500 | 500 |
| 5. Executive Committee Meetings | 3,000 | 3,000 | 3,000 |
| 6. Administrative Committee Meetings | 500 | 500 | 500 |
| 7. Other Travel | — | 1,000 | 1,000 |
| 8. Office Maintenance | 3,000 | 3,000 | 3,000 |
| 9. Telegraph and Telephone | 500 | 500 | 500 |
| 10. Office supplies, printed forms | 1,900 | 2,500 | 2,500 |
| 11. Postage and Wrapping | 2,000 | 2,500 | 2,500 |
| 12. Merchandise and supplies | 2,000 | 2,000 | 3,500 |
| 13. Church House Mimeo and Multilith | 600 | 1,000 | 2,000 |
| 14. Preparation and Maintaining mailing lists | — | 1,000 | 1,000 |
| 15. Furniture and Equipment | 1,000 | 500 | 500 |
| 16. Insurance | 375 | 400 | 400 |
| 17. Scouting Department | 500 | 1,000 | 1,000 |
| 18. Stewardship Department | 500 | 500 | 500 |
| 19. Committee Expenses** | 1,000 | 1,000 | 1,000 |
| 20. Lutheran Church Men of America | 600 | 1,600 | 1,600 |
| 21. ULCM Biennial Convention | 1,000 | 1,000 | 1,000 |
| 22. ULCA Convention | — | 500 | — |
| 23. Auditing, Bookkeeping, Treasurer's Expense | 750 | 1,000 | 1,000 |
| 24. General Department Men's Work (NCCCUSA) | 250 | 1,000 | 2,000 |
| 25. President's Conference ULCM | 300 | 1,000 | — |
| 26. Miscellaneous | 558 | 500 | 500 |
| *Total* | $53,000 | $58,000 | $63,000 |

*Includes Social Security, Pension, Hospitalization, and Death Benefit Plan.
**Evangelism Department expenses from Honorary Life Fund

how to approach, talk to and properly answer questions that may be raised?

There are many men in the ULCM bodies who recognize the real opportunity and potential power men's organizations can give to the promotion of our Church Programs. However, to accomplish this end, our men (all of them) must be educated to understand the real meaning of Stewardship. Stewardship means a great deal more than paying dues into an organization whether it be a dollar, one hundred dollars or a thousand dol-

*Continued on page 29*

# The Congregational Budget

*by* GEORGE F. JAEGER

NATURALLY, the first question is, "Just what is a budget?" A dictionary definition (one applying to the business world) is that it represents an estimate of probable income and expenditures for a given period, with proposals for maintaining a proper balance between the totals.

A budget for the work of Jesus Christ at home and throughout the world, however, requires a definition with far broader vision prepared with the thought uppermost in mind that His ministry is the biggest and most important business in the world—one which must not stay on an even level, but must show a substantial improvement each year. It should present the church's program in a manner that urges the membership to contribute "as God has prospered" so that one is not apt to think of how little he can give, but rather how much. This will enable him to properly express his love and gratitude in self-denial in order that God's program may go forward. A vigorous, imaginative local program and a lofty concept of a world-wide ministry will lift a congregation out of narrow limits to exciting adventures in faith and stewardship. For instance, proper support for a pastor and his family is a Christian matter, too, and due recognition and gratitude for a pastor's services should be reflected in the amounts set aside for his salary, expenses, and personal development. Furthermore, the items for benevolences are most vital elements in the Christian program. They are the Great Commission of the church. It is significant that those congregations have prospered which have stressed benevolence and have carried out faithfully their obligations to Synod and the ULCA.

How then can such a budget best be achieved? The Stewardship and Finance Committee(s) should devote its energies first to a thorough self-study and analysis of the congregation's life and work. The result of such a study will enable it to prepare a proposal that has challenge, vision and venture in it—one which will tend to excite congregations to bigger and better accomplishments. Next, the congregation conducts a carefully planned Every Member Visit to all confirmed

**Original version of this article first appeared as a chapter in *How to Keep Church Financial Records,* published by the Lutheran Laymen's Movement. LUTHERAN MEN, called upon by the ULCM Executive Committee to print occasional articles of specific value to church councilmen, presents it for this purpose. Copies of Mr. Jaeger's complete book may be obtained through LLM.**

*Mr. Jaeger, a retired comptroller of the Chase Manhattan Bank, New York City, served for a time as a volunteer director of the Lutheran Laymen's Movement. He currently is on the Board of Directors of Wagner College, Staten Island, N. Y.*

# Budget Example for Your Congregation

## _____ Lutheran Church

For the Church Year, January 1 - December 31, 196—

## BENEVOLENCES

UNITED LUTHERAN CHURCH

for world missions, new congregations at home, colleges and seminaries, social missions, evangelism, deaconess work, pensions, administration, Lutheran cooperative work
($_____ per capita) $_____

OUR SYNOD:

Synodical Fund: Synod minutes, bulletins, committee meetings, administrative costs, emergency fund .....$_____

Ministerial Education .....$_____

Children's Home .....$_____

Home for Aged .....$_____

($_____ per capita) $_____

TOTAL APPORTIONMENT .....$_____

Lutheran World Action ....$_____

Inner Mission Society .....$_____

Hebrew Mission .....$_____

Missionary Pastor .....$_____

Council of Churches .....$_____

Other Items .....$_____

$_____

$_____

TOTAL .....$_____

BENEVOLENCE TOTAL .....$_____

## CURRENT EXPENSES

MINISTRY

Pastor .....$_____

Assistant Pastors .....$_____

Supply Pastors .....$_____

Deaconess or parish worker $_____

Parsonage maintenance (heat, utilities, telephone, decorating, repairs, etc.) .....$_____

Auto allowances: (running costs, insurance, replacement) .....$_____

Pension plan .....$_____

Family protection plan ....$_____

Vestments .....$_____

Book fund .....$_____

Professional expense .....$_____

TOTAL .....$_____

WORSHIP

Organist .....$_____

Choir .....$_____

Music and supplies .....$_____

Vestments .....$_____

Hymnals .....$_____

Communion supplies .....$_____

Programs, bulletins .....$_____

TOTAL .....$_____

CHRISTIAN EDUCATION

Sunday School supplies ...$_____

Vacation & Weekday School .....$_____

Visual Education .....$_____

Equipment .....$_____

TOTAL .....$_____

OFFICE & ADMINISTRATION

Church Secretary .....$_____

Equipment, supplies .....$_____

Stationery, printing, postage .....$_____

Telephone .....$_____

TOTAL .....$_____

MAINTENANCE

Sexton .....$_____

Heat, light, water .....$_____

Repairs, improvements, decorating .....$_____

Furnishings and equipment $_____

Insurance

property .....$_____

personal liability .....$_____

Workmen's compensation $_____

Taxes .....$_____

Supplies .....$_____

Contingencies .....$_____

TOTAL .....$_____

DEBT SERVICE

Principal payments .....$_____

Interest .....$_____

Reserve Fund .....$_____

TOTAL .....$_____

BUILDING OR SPECIAL FUNDS .....$_____

TOTAL CURRENT EXPENSES .....$_____

($_____ per capita)

members, asking each, through love and gratitude, to make a pledge in proportion to his blessings—one to the extent of self-denial to help realize the objectives for the coming year. Finally, after the EMV has been completed and each member has expressed his conviction with a pledge, the Stewardship and Finance Committee(s) arrives at a new and far greater total of probable receipts, (including an estimate of the loose plate offering and any others not covered by pledges) and prepares the new budget for presentation to the congregation for adoption.

Once the budget has been adopted, it should be adhered to as closely as possible. This does not preclude minor adjustments that must be made, but it does mean that every effort should be made to keep each expense item within the figure adopted by the congregation. If, due to some unforeseen reason, a substantial upward revision in an item is necessary, it must be referred to the congregation for approval at a special meeting called for this purpose.

At least quarterly, a comparative statement setting forth the total disbursed for each expense item and the pro ra budget amount for each should be pr pared by the church Treasurer for pr sentation to the church council. Son councils may prefer to have this info mation monthly, in which event it suggested that the budget figures shown in a third column on the Trea urer's Monthly Report.

The form of budget included with th article is used by some of the most effe tive congregations. It is realized th many churches will find it necessary adjust this general outline in order meet their particular needs; however, th format is strongly recommended.

The Stewardship Department, in a endeavor to encourage and help congr gations, produces and distributes ea year, free of charge to ULCA congr gations, all literature for the Every Mem ber Visit, including tracts, illustrate booklets, brochures, manuals, pled cards, etc. Several forms of pledge car are made available so that a church ma choose the one best suited to its need

Concerning any stewardship need write: ULCA Stewardship Departmen 231 Madison Avenue, New York 16.

**RESERVATION FORM FOR BANQUET, MEALS AT SOUTH BEND**

**(Send to ULCM Convention Committee, 1028 N. Allen St., South Bend, Ind.)**

I enclose $_____ for the following tickets:

_____ Banquet, Tuesday Evening $4.00

_____ Evangelism Breakfast @ 75c

_____ Scouting Breakfast @ 75c

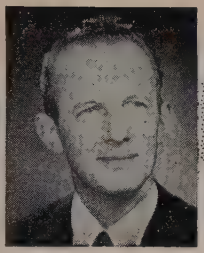
_____ Luncheons, Tuesday and Wednesday @ $1.25 each

Please reserve _____ complete sets at $8.00 per set.

Name _____

Address _____

City and Zone _____ State _____



# MAN TO MAN

*by* LAWRENCE M. REESE

### Encounter With a Beatnik

Some days ago I met a beatnik. No, wasn't in a coffee house in Venice, alifornia, or in Greenwich Village, lew York. It was at a summer confer- nce sponsored by the church. Finding beatnik so close to home made the xperience more disturbing than inter- sting.

Previously, my experiences with beat- iks were all vicarious—reading feature tories in magazines and in reviews of a lew York play "The Nervous Set," and recent book "The Holy Barbarians."

As long as beatniks are far away from s their total effect on us is a raised yebrow plus a dash of pity and disgust. ut when a fine young Lutheran has come o the conclusion that there's no future orth planning for, the whole beatnik ovement becomes a thought-provoking hristian concern.

Of course beatniks are not new to civ- ization. Living without a purpose in life as old as man. For centuries, the world as known hobos, recluses, nihilists—and st plain lazy people. Most of these eople have had one thing in common: ey let other members of society fight e battles of life while they lived apart a little world of their own.

Today's beatniks follow that pattern.

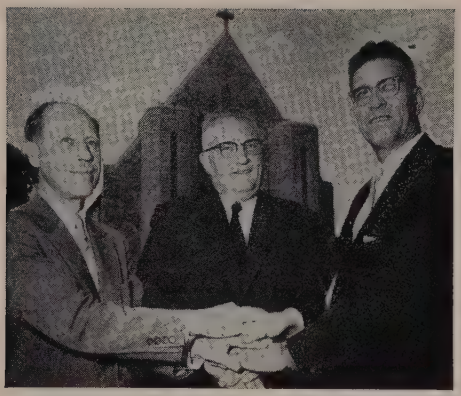
They refuse to be a part of the respectable world. They work only when they have to, share their meager resources and have disdain for marriage, education, family or employment. For beatniks, tomorrow does not exist, so they refuse to face the future or plan for it. Who knows, tomorrow may not come—and then all their advance planning would be down the drain!

### The Beatnik's False Premise

Although it's difficult to convince him, the beatnik's dim view of the world is built on a false premise: that man is in charge of his world. Whether beatniks really believe the world has no future, or whether they use this pretext as an excuse for bizarre behavior, it is obvious that they have founded their world on man and decided that men can do nothing to right a miserable world.

How far this is from the Christian's sense of vocation! We know that God calls us to life and challenges us with all that happens in life. Maybe today's world looks towards tomorrow without security. But this does not change our view: that God has called us with divine purpose.

Think of all the great men of the world who might have been beatniks when their world looked impossible. St.



PRESIDENTS of the three Lutheran bodies which will merge next April to form the 2,200,000-member The American Lutheran Church (TALC) clasp hands at Northfield, Minn., symbolizing a unity realized after more than a decade of negotiations. They are, l. to r.: Dr. Fredrik A. Schiotz of Minneapolis, ELC; Dr. Henry F. Schuh of Columbus, Ohio, ALC; Dr. William Larsen of Blair, Neb., UELC.

---

Paul would have been a candidate for a beatnik view of life, especially since he looked for the end of the world about 100 A.D. But instead of indulging himself in a coffee house, he sat in prison and wrote magnificent treatises on the wonders and thrills of Christian faith and life.

### Ecclesiastical Beatniks

Apparently the philosophy of the beatnik has always been a threat for Christians, too. St. Paul warned about "being weary in well doing." And how many Christians have been ever so near giving up. But in our lowest moments we are reminded that God, and not man, called us to this life. We are aware that the world and its destiny will be determined ultimately, not by men, but by God. And finally, we realize that our own personal lives are the hands of God. So, for the Christian, no matter how difficult da may be, divine purpose shines throu and gives us hope and destination.

There are times for all of us when might be classed as ecclesiastical beatnik For example: God wants us to witne as Christians. But the fires of our ow commitment are burning low. May things have gone badly for us. If we pity ourselves, we might be ready for th beatniks. But we struggle with our pro lems and realize that we do not strugg alone. God is present. There can be beatniks in the presence of God.

This, then, is our word to the beatnik We know that the Lord has rich revel tions for us if we'll maintain our pe sonal relationships with him. And th means worship, study, prayer, medit tion and an acknowledgement that w must grow in faith.

In recent years the church has bee almost hysterical about the need for pa tors and other Christian workers. Wh does this shortage exist in an era whe the church supposedly is doing such good job? Obviously, one reason is th not enough parents, teachers and pasto are sharing the meaning and witness Christian vocation. If there is a shortag of workers for the church then it follow that there is a shortage of Christians all other occupations, too.

Man to man, I don't expect to fin many more beatniks within our churc circles. Oh, we'll be drinking plenty coffee, especially when we are with ou good Scandinavian brethren. But w know the antidote for a beatnik phi osophy: it's the knowledge that Go loved us enough to send His Son. An that Son, instead of becoming a beatn when the cause seemed hopeless, followe His Divine Mission—to death and victory.

# NEWS of Men and their Activities

The 8th annual Scout Retreat was held at Lutheridge, Arden, N. C., Aug. 21-23. This retreat is sponsored by the ULCM of North Carolina Synod, Aubrey Mauney, director of scouting. This year the retreat director was Joe Bland of Asheville. The Sunday worship was conducted by Pastor W. Leo Smith, Dallas, N. C., and the Sunday school was led by the Lutheridge director Dr. J. Lewis Thornburg.

During the first six months of 1959 more than 2100 applications for the Pro-Deo et Patria Award were processed by the National Lutheran Committee on Scouting office. A total of 641 awards was made in the first six months.

* * *

Did you know that there is a Fellowship of Christian Athletes? This group includes many of the famous sports personalities of the United States and Canada. Each year they hold a conference with men like football coach Bud Wilkinson, Biggie Munn and Don Moomaw as speakers.

* * *

Frequently someone asks why we don't have an award for Girl Scouts similar to the Pro Deo et Patria. United Lutheran Church Men does not have responsibility for work with any youth group except boy scouting. However, there is an award available for girl scouts through the Committee on God-Home-Country Program, 327 So. LaSalle St., Chicago 4, Ill.

* * *

The Lutheran Laymen's League of the Lutheran Church—Missouri Synod has enrolled more than 109,000 members for 1959. The LLL is the men's organization of that church and its members contribute an average of more than $3.50 each to the international office at St. Louis. In addition, these men contribute other dollars to support the *Lutheran Hour* radio program. The 1959 meeting of LLL was held in Buffalo during July.

* * *

Among our Synodical ULCM units: The *Texas-La.* ULCM has set its convention for Sept. 12-13 at Camp Lutherhill, synod's youth camp. President Warren Ideus announces that the ULCM executive secretary will be the speaker. The *Florida* ULCM was the first synodical unit to contribute in full its 1959 apportionment. This is the second year in a row that Florida has led all other synodical units. *Canada* ULCM is cooperating with the synod's committee on social missions in the Laymen's Retreat at Pigeon Lake, Sept. 11-13.

* * *

*Schedule of state synodical conventions:*
*Tex.-La.* Sept. 12-13 Camp Lutherhill
*Indiana* Sept. 12-13 Portland

*Pacific* Sept. 18-19 Salem, Ore.
*Pittsburgh* Sept. 18-19 Camp Lutherlyn
*Illinois* Sept. 19 St. Louis, Mo.
*PSW* Sept. 20 Los Angeles, Calif.
*Cent. States* Sept. 22, Auburn, Neb.
*Ohio* Sept. 26 Fairborn
*Wisconsin* Sept. 27 Jefferson
*Iowa* Oct. 11 W. Des Moines
*Cent. Pa.* Oct. 24 Chambersburg
*West Va.* Oct. 30 Jacksons Mills
*North Carolina* Nov. 17 Salisbury

* * *

*Among the Conferences and District ULCM units: East Penn* Conference of Cent. Pa. Synod ULCM will hold its Men's Rally at Palm Church, Palmyra, on Sept. 20. It will hold its annual convention Nov. 14 at Christ Church, Linglestown. The president is Oscar Lingle of Harrisburg. *East Allegheny Conference* will hold its convention at St. James, Huntingdon, Sept. 23. Robert Myers of Clearfield is president.

* * *

The five district ULCM units of North Carolina Synod held their summer meetings on July 19 as follows: Western at Messiah, Hickory; Central at Center Grove, Kannapolis; Southern at Resurrection, King's Mountain; Piedmont at Alamance, Alamance; Northern at Christiana, Granite Quarry. The North Carolina ULCM Retreat was held at Lenoir Rhyne College Aug. 1-2. Dr. George Schott of Southern Seminary and Dr. M. L. Stirewalt Jr. of Lenoir Rhyne College were the speakers.

Rochester Conference ULCM of NY & NE Synod announces its Reformation speaker for 1959 will be Dr. Evald B. Lawson, president of Upsala College, East Orange, N. J. The service will be held Oct. 23 at St. John's, Rochester.

* * *

## NY & NE ULCM Meets

Meeting in one of its more remo areas, the ULCM of New York & Ne England Synod convened at St. Peter Port Jervis, Pastor Robert Reisch. An e cellent attendance witnessed the present tion of the coveted Lamb Award to Judg Edward Thompson of Holy Trinit Hollis, N. Y., Pastor Ivan Sterner.

Clarence L. Neun

Dr. Alfred L. Beck

The featured speaker of the conven tion for the first time was the presiden of Synod, Dr. Alfred L. Beck. Dr. Bec spoke in the afternoon, challenging th men to spearhead a drive in their congre gations for the completion of the Wagne College drive for funds for Knubel Mem orial Chapel. He spoke again in the eve ning on "The Kind of a Man Goo Wants Me To Be." Dr. Beck installed the new officers.

Aubrey Mauney, first vice president o ULCM, was the representative of the church-wide auxiliary. Mr. Mauney, also ULCM scouting director, participated in the Court of Honor for the presentation of the Lamb Award.

Clarence L. Neun of New York City was elected president for a two-year term He succeeds Dr. Earl Freese of Rochester, who had served for four years. Other officers include: Roger Lindgren, Hartford, Conn.; Carl Wolford, White Plains; George V. Schreiner, Liverpool, N. Y.

* * *

*Among the congregational ULCM units:* Reformation, Wichita, Kans. has organized a ULCM unit. The pastor is ULCM executive committeeman Pastor Lester M. Utz. Some excellent summer meetings will pave the way for a vital fall program.

*In South Carolina:* The ULCM of Our Saviour, West Columbia, had a boys' night recently as a feature of its program. Holy Trinity, No. Augusta, held an annual Father-Son Dinner. Faith, Batesburg, is sponsoring an Explorer unit. Pilgrim, Lexington, recently contributed an Addressograph machine for the use of the church.

* * *

## Minnesota to Award Membership Trophy

Minnesota Synod ULCM will institute a trophy award for increased membership in local units, it was announced at the July executive committee meeting at the home of past president Don Bader at Mahtomedi. The trophy is to be presented by Lutheran Brotherhood Life Insurance Co.

It was also revealed that Minnesota's annual fall banquet will be held Oct. 22 at St. Paul's, Redwing, with synod president Pastor George Lundquist as speaker.

## Illinois at St. Louis

Illinois Synod ULCM holds its annual convention Sept. 19 at Reen Memorial Church, St. Louis, Mo., Pastor William E. Lesher. President Clifford Cavanagh is in charge of the sessions.

Camp Alpine, Richmond, Ill., will be the scene of a synod-wide Retreat on Oct. 24.

**FIRST ULCM unit in the 50th state was organized July 15 in the quonset hut parish hall of the Lutheran Church of Pearl Harbor, Hawaii, at a meeting of 24 armed forces officers and enlisted men, and U.S. civil service employees. Main sparkplugs behind the organization were Air Force pilot First Lt. Richard Hoffman, who acted as chairman, and James Kent, a Navy yeoman. Recommendation to organize, adopted unanimously, was presented by John Brick, a government civilian engineer who is vice president of the congregation and a member of the Lutheran Laymen's Movement.**

**In the photo, l. to r., seated: congregation's Pastor Thomas A. Allport; Lt. Hoffman; Navy Chaplain William Crouser. Standing: Al Rasmussen, hospital corpsman; Dick Sweeney, hospital corpsman; Howard Hull, civilian employee; unidentified.**

**Speaker at the dinner meeting was Henry Endress, ULCA stewardship and LLM director who is on a lecture tour of Hawaii, Japan and Alaska. He read an official letter to the group from Howard Logan, ULCM executive secretary, and distributed copies of LUTHERAN MEN. Reporting on new developments in men's work with greater emphasis on motivation and training of laymen to practice their Christian faith in daily life, he declared that fuller training will only come about through cooperation between ULCA agencies such as ULCM, LLM, Faith and Life Institutes of Board of Social Missions, Christian vocation operation of Board of Higher Education, and Long Range Program of Board of Parish Education.**

* * *

## 15 Honorary Lifes From 1 Congregation

Fifteen ULCM Honorary Life memberships from Mt. Horeb Church, Chapin, S. C. were received in July. This is probably the most such memberships from one place at one time in ULCM history. In all 15 cases, memberships were sponsored by wives of the Life Members. Their names appear on page 26.

In submitting the applications, Mt. Horeb's Pastor John H. Koch Jr. wrote "This does not cover the entire membership of our men's group but we hope we can make it a 100 percent organization when 1960 comes around."

## For Men Only

A Service of Worship *for men only* will be held in Christ Church, Broadway and Fox Sts., Buffalo, N.Y. on Sunday afternoon, Sept. 27. Service is under the auspices of Western Conference ULCM, NY & NE Synod.

Inter-Lutheran in character, the service will feature a sermon by Pastor Franklin L. Jensen of Luther Memorial Church, Erie, Pa., according to George J. Haag of Snyder, general chairman. Officiants will be Dr. John M. Strodel, pastor at Christ, and clergymen of American and Augustana Lutheran churches in the area. Men of various Lutheran bodies in Western New York have been invited.

An all-male choir of 100 voices will be under the direction of William Breach, Christ Church director of music. It was recruited from the choirs of many ULC congregations.

It is hoped that this unique service will serve to unite and inspire pastors and laymen on the Niagara Frontier in a oneness of purpose as they go forward in men's work.

## Florida Reelects Kelley

The 12th annual convention of Florid Synod ULCM was held June 13 at S Paul's, Clearwater, Dr. Paul M. Kinport pastor. Fifty-six delegates were prese from all three conferences. Special gues included Dr. R. A. Yount, president c Florida Synod, and Jack Oetgen of A lanta, Ga., ULCM evangelism director.

Officers elected for the coming yea were: A. J. Kelley, Tampa, *president* Floyd A. Castor, Tampa, *vice president* J. Edmun Croft, Clearwater, *secretary* Walter Sackman, Miami, *treasurer.* Ne directors are: Pastor Leroy Trexler, Sara sota; John Peterson, Jacksonville; H. Bockhold, Fort Lauderdale.

At the closing banquet in the Cap Restaurant, Clearwater Beach, Honorar Life memberships were presented to re elected President Kelley and the retirin secretary and treasurer, William T. Ro and E. L. Beck.

Col. Roe, who reported this and three preceding conventions for LUTHERAN MEN, sails with his wife on Oct. 15 t spend a year in Germany.

## New President at Hartwick College

Dr. Frederick M. Binder, former vice president and academic dean of Thie College, Greenville, Pa., is the new presi dent of Hartwick College, Oneonta, N.Y. Both are ULCA-supported institutions.

Dr. Binder succeeds Dr. M. A. F. Ritchie, who resigned the position to assume the presidency of Pacific University, Forest Grove, Ore.

A native of Atlantic City, N.J., the new Hartwick administrator holds degrees from Ursinus College and the University of Pennsylvania. He was a member of Holy Trinity Lutheran Church, Greenville, Dr. Peter Brath, pastor.

# *Views from Headquarters*

HOWARD L. LOGAN, *Executive Secretary*
231 Madison Ave., New York 16, N. Y.

## VACATIONS AND VOCATIONS

I am not opposed to vacations! Most ople lack a feeling of vocation in their rk. Few of us who have chosen to commuters like this daily trek of some les from our homes to our work. I having my first experience in com- ting. One thing commuting does is to ing you rather closely in contact with ople, all kinds of people. When I ove my car to work on my previous I did not have this contact with ople and I was the loser.

What does one hear as he commutes Chicago, New York or Philadelphia e days a week? I do not commute five ys every week because I am away from me a good bit of the time. Well, one ars many things but I want to write out just one of the common subjects erheard (not purposely) while riding e train, bus or subway. The subject: acations. I get the impression that some ople live the entire year for the two-, ree- or four-week vacation they receive. ne hears them counting the weeks until cation time. I am not opposed to vaca- ns, but when they become so important our lives I wonder about the sense vocation. Do we really have any?

### Work Is Drudgery

Can it be said that for most of us r work is unpleasant? It ought not be d would not be if we had a proper sense of vocation. It is through our vocation that we serve our fellowmen and this is after all, or should be, our real purpose for existence. Vocation is God-given. Do you feel a sense of serving God through your vocation? You should. God has endowed you with certain talents which permit you to perform a service for which you are compensated. This service in its highest conception should be one of serving God and his people. We do not see this job we fill as having any relation to God and his desires for us. Because we do not see our vocation as being related to God, it is drudgery.

### Use Vacations to Find a Sense of Vocation

One of the best possible uses of your vacation period could be for reflecting on your vocation. If you aren't happy in your work, then perhaps you had better look for another kind of employment. You can be happy in almost any situation if you have a sense of vocation about your work. This can come if you understand that God crowns all work with his blessing. God sent his Son as a servant of all. Jesus worked at a trade. He gave his blessing to work by working himself. Our vocation is more important than our vacation—and if we have a correct understanding of vocation we will be less concerned with vacations.

TEN PRO DEO et Patria awards were made to members of Boy Scout & Explorer P 25 of St. Mark's, Roanoke, Va., Pastor J. E. Stockman, at a special service held in congregation's youth camp Sunday, Aug. 2. St. Mark's has produced a total of 19 winn of the award in the last five years. In the photo, l. to r.: Robert Johnson, Richard Mas cupp, James Tarter, Ellsworth Snyder, Houston L. Bell, Jr., Scoutmaster Ray Welch, Char Cannady, John Edwards, James Null, George Goodykoontz, Roy L. Cannady, Jr.

# SCOUTING

*. . . Season for Pro Deos*

SEVENTH member of Grace Church, Fairmont, W. Va. to receive the Pro Deo et Patria award is Harold Wright. Here, his mother pins the award to his uniform as his father, W. Lester Wright, and Pastor Harold L. Hann watch. Ceremony took place July 5.

## Does This Apply in Your Congregation?

From a letter recently forwarded to ULCM. Names and other marks of identification have been omitted.

DEAR SIR:

I am a 19-year-old Eagle scout and l have received my Pro Deo et Patria. have seen scouting from the top bottom. Everything from cubs to the Jan boree, to camp staff, to the ——— sta has been a witness to the fact that scou ing under Christian leadership is th

way that the Church can guide its into Christian manhood. I was glad ee your ad on the back of our church letin called *Wanted: Men for Boys' rk.* In my short ten years of scouting erience I have seen the need for ristian scout leaders. Many of the lers of non-church sponsored units not really give their boys scouting be- se they do not live up to the first point the scout promise. I have also seen a at need for local Protestant committees scouting to promote church sponsored ops, the church awards, and to provide ders and ministers for scout worship vices.

Well, I believe that my own church uld start a scout troop. My minister, wever, is not too enthusiastic and does t like scouting because it takes the boy ay from the church. In my experience nave found that scouting has made me st as faithful to God as the church has. possible could you send information ncerning Church-Scout relations and rting a troop to (pastor and two lay- en).

Yours in Scouting,
(A ULCA SCOUT)

PRO DEO et Patria award was made in the South Bend-Mishawaka ULCM convention area on June 28 when Ernest Buck (second from left) was honored at First Church, Mishawaka. Casting admiring glances are: Frank Griffin, assistant post adviser; the winner's mother, Mrs. Buck; Pastor Allen K. Trout.

TROOP, Post & Pack 77 were present in a body at Kimball Memorial Church, Kannapolis, N.C. to pay tribute to Life Scout Charles Moose when he received the Pro Deo et Patria award May 31. This was the first award at Kimball Memorial, Pastor David F. Johnson. Scout Moose's father is assistant scoutmaster.

T. JOHN'S, Lewistown, Pa. was the scene July 5 of four Pro Deo et Patria awards made the scouts, l. to r. above: Harry W. Kline, Steven C. Chamberlain, Carl F. Reinecker, ., Richard J. Kline. H. Roy Smeltz, of Selinsgrove, at left, a Lamb Award winner and rector of scouting for Central Pennsylvania Synod ULCM, made the presentations. St. ohn's pastor, Dr. Samuel E. Wicker, stands behind the recipients.

# Honorary Life Memberships

*by* PHARES G. BE

### Are You Biased?

One of many people's greatest faults is bias.

We have a close personal friend who is very biased in baseball. When the Yankees win everything is fine, fair and honest, but when the Yankees lose then baseball is dishonest, fixed and corrupt. This is absolute bias. Paul gives an instance of bias in 1 Corinthians 3: 4, "One saith I am of Paul, and another I am of Apollos." Christians are not of Paul or Apollos but of Jesus Christ, is Paul's reply. In men's work in our churches, one says, "I am of the Church Council;" another, "I am of the Lutheran Laymen's Movement;" and still another, "I am of the United Lutheran Church Men." Are we not all United Lutheran Church Men? Should we not all of us take an active part in the United Lutheran Church Men of our local congregation, conference or district, synod and the general organization?

When we participate in the Honorary Life or In Memoriam Membership program, we participate in the program of United Lutheran Church Men. Let us honor our leaders with such memberships, in whatsoever activity of our church they are engaged.

These are the Honorary Life memberships, with the names of sponsoring groups, granted since June 1, listed by synods:

*Central Pennsylvania*

The Rev. Craig G. Dorward, *Jonestown Parish*

*Florida*

E. L. Beck, *Florida Synodical ULCM*
A. J. Kelley, *Florida Synodical ULCM*
Lt. Col. William T. Roe, USAF, *Florida Synod ULCM*

*Georgia-Alabama*

Martin Luther Jenkins, *Ascension, Augusta*

*Illinois*

The Rev. C. James Hansen, *Ilinois Synod ULC*

*New Jersey*

Mrs. John Richards, *Christ, Camden*

*North Carolina*

The Rev. Jacob H. Young Jr., *St. Mark's, Charl*
John Ernest Townsend, *Mt. Olive, Hickory*
Fabian Sydney Yount, *Mt. Olive, Hickory*
Floyd S. Yount, *Mt. Olive, Hickory*
Lawrence Jefferson Yount, *Mt. Olive, Hickory*
Robert Craig Arndt, *Mt. Calvary, Claremont*
Robert L. Carpenter, *Mt. Calvary, Claremont*
Claud L. Moore, *Mt. Calvary, Claremont*
The Rev. Carl L. Titchie, *Mt. Calvary, Claremont*
Mrs. J. Walker Pless, *Prosperity, Rinnertown*

*Pennsylvania Ministerium*

The Rev. G. Robert Hein, D.D., *Christ Chur Reading*
William Shetlock, *Allentown Conference Brotherhood*
Mrs. Joseph B. Ruth, *St. Peter's, Hilltown*

*Pittsburgh*

Arthur D. Wolf, *St. John's, Erie*
Edwin C. Wolf, *St. John's, Erie*

*South Carolina*

Freddy Kyle Sox, *Mt. Tabor, West Columbia*
Robert L. Sox, *Mt. Tabor, West Columbia*
W. J. Sox Jr., *Mt. Tabor, West Columbia*
Alvin L. Awtrey, *Mt. Tabor, West Columbia*
Virgil L. Byrd, *Mt. Tabor, West Columbia*
C. F. Klapman, *Mt. Tabor, West Columbia*
Robert A. Long, *Immanuel, Greenwood*
D. L. Amick, *Mt. Horeb, Chapin*
Allen M. Bowers, *Mt. Horeb, Chapin*
Fred Cannon, *Mt. Horeb, Chapin*
C. B. Chapman, *Mt. Horeb, Chapin*
Charles F. Derrick, *Mt. Horeb, Chapin*
F. Alonzo Derrick, *Mt. Horeb, Chapin*
Alton S. Frick, *Mt. Horeb, Chapin*
L. K. Fulmer, *Mt. Horeb, Chapin*
The Rev. John H. Koch Jr., *Mt. Horeb, Chapin*
Dexter C. Lee, *Mt. Horeb, Chapin*
Charles B. Metts, *Mt. Horeb, Chapin*
Curtis M. Shealy, *Mt. Horeb, Chapin*
J. Norris Slice, *Mt. Horeb, Chapin*
W. R. Stockman, *Mt. Horeb, Chapin*
Kaskell L. Wessinger, *Mt. Horeb, Chapin*
L. T. Gates, *Mt. Horeb, Chapin*

*Virginia*
M. Lader, *First, Portsmouth*
W. Beck, *First, Portsmouth*
. Porter, *First, Portsmouth*

The half-dozen leaders among our odical groups in Honorary Life memships granted to date are: North olina with 230, Pennsylvania Minisum with 194, South Carolina with , New York & New England with Georgia-Alabama with 74, Maryland n 71. The half-dozen leaders among synodical groups in Honorary Life mberships granted since the beginning this year or June 1, are: South Caro- with 23, North Carolina with 10, rida with 3, Pennsylvania Minisum with 3, Virginia with 3, Pittsburgh h 2.

The total cash receipts from Honorary e memberships is $11,690 and from Memoriams $2,240, or a total of ,930. Materials for the King's Men sade and other evangelism materials e been purchased with these funds.

Honorary Life and In Memoriam mberships are given to honor active mbers and leaders of our United heran Church in America in synods, ferences or districts and congregations. e recipients with their pins, cards and ificates consider them a token of eem from their donors. Let us not for- that self sacrificing lay workers erve recognition just as well as our ders do.

We were again pleased during the last -month period to receive requests for rs, remittance blanks and *The Three Questions* folders from many places. ase feel free to write to the author at 3 St. John Street, Allentown, Pa., for se materials or any other information ut the memberships, which we will happy to furnish you at any time.

**LUTHERAN TOUR TO THE ORIENT**
**And 49th & 50th States**
Sightseeing and Mission Visits
**February 22-March 25, 1960**
Write for a FREE TOUR FOLDER from
**The Escort, Rev. W. J. Werning**
3141 Prairie Rd., Lincoln 6, Nebr.

## Annual Canada ULCM Rally Draws 1100

Eleven hundred persons from 41 congregations registered at Edgewood Park, Eden Mills, Ont., June 14, for the annual Rally of Canada Synod ULCM.

The sports program was led by Canada Synod ULCM President Howard Herter of Waterloo. Service was conducted by Pastor Eric Reble of St. Paul's, Bridgeport, with Pastor John M. Zimmerman, St. Mark's, Kitchener, serving as guest speaker on the theme *Christ Calls You.*

The speaker said that our age demands high levels of production but many people do not cooperate. "Many laborers are choosy about their work, and often do not give of their best to their job."

"The same condition exists in the spiritual realm," he declared. "We are living in an age when God could use the best work of his people to counteract the growing militarism of secular forces, yet his people are producing less. We are disturbed when we read about the various crimes committed, particularly by our youth. But youth are but a product of their homes. Many parents provide all the material things for the comfort of their offspring, but neglect the spiritual necessities required for a Christian family. Attending divine service as a family: saying grace at meals; daily family devotions; a Christian life and witness. These are all essential for a productive life."

—*Samuel Weicker*

# Information on Motel and Hotel Accommodations

## SOUTH BEND CONVENTION, UNITED LUTHERAN CHURCH MEN, ULCA

## October 12, 13, 14, 1959

**Send your reservations to:** **Convention Committee**
**United Lutheran Church Men**
**1028 N. Allen Street**
**South Bend 16, Indiana**

Check as desired:

| Name of Motel | Single | Double | Twin | Location |
|---|---|---|---|---|
| Howard Johnson Motor Lodge —Located just north of toll-road, 4.4 miles from convention church | ( ) $9.00 | ( ) $12.00 | ( ) $13.00 | North |
| The Drake —Located 5.7 miles from convention church | ( ) $5.00 | ( ) $ 7.00 | ( ) $ 8.00 | South |
| South Bend —Located 3.0 miles from convention church | ( ) $5.00 | ( ) None | ( ) $ 7.00<br>( ) 8.00 | South |
| Foust —Located 2.5 miles from convention church | ( ) $5.00 | ( ) $ 6.00<br>( ) 8.00 | ( ) $ 8.00 | West |
| Lincolnwood —Located 1.4 miles from convention church | ( ) $7.00 | ( ) $ 7.00 | ( ) $ 9.00 | West |
| City —2.0 mi. from conv. church | ( ) $5.00<br>( ) $6.00 (TV) | ( ) $ 6.00<br>( ) $ 7.00 (TV) | ( ) $ 8.00<br>( ) $ 9.00 (TV) | East |

| Name of Hotel | Single | Double | Twi |
|---|---|---|---|
| Hotel Pick-Oliver (Convention Hotel) 107 No. Main St. | ( ) $6.00 | ( ) $8.00 | ( ) $1 |
| Hotel Hoffman, 120 W. LaSalle Ave. | ( ) 6.00 | ( ) 8.00 | ( ) 1 |
| Hotel LaSalle, 237 No. Michigan St. | ( ) 6.00 | ( ) 8.00 | ( ) 1 |

**All requests for motel or hotel space should be in the hands of the committee prior to Octobe 1959. Indicate time of arrival.**

**Convention Committee**
**United Lutheran Church Men**
**1028 N. Allen Street**
**South Bend 16, Indiana**

Please reserve for me the following space _____ Single _____ Double _____ Twin at the _____ Hotel or Motel at $_____ per night. I (we) will want this space:

from _____ A.M. P.M.

to _____ A.M. P.M.

I (we) will arrive by: ( ) Train ( ) Auto ( ) Plane ( ) Bus

Approximate time of arrival _____ A.M. P.M.

Name _____

Address _____

City and Zone _____ State _____

I am a: ( ) Visitor ( ) Delegate

## eaking Up

*continued from page* 13

Dollars without dedicated work used iving time and talents to the promo- of God's work, is of little value. When we avoid facing our responsi- ies as Christians to give to the best our ability of all that we have we compromising God, knowing full l that our action is not pleasing to

is definitely true that the ULCM ds a shot in the arm. The real ques- is "Why is it not given?" Money ot the answer. "What can be done?" t seems to me that the following ngs can and should be done at the iest possible date.

. The President of our United Lu- ran Church directly or through the cutive Board could request and sug- t that every congregation organize n into an affiliated ULCM group and actively identified with their district, odical and international bodies.

(a) That the pastor and every council- n or trustee of the congregation be an ve ULCM member.

(b) That each pastor educate, instruct, de and assist the men of ULCM in rying out projects directly concerned with the Program of the ULCA in the congregation.

2. ULCA Seminaries should be requested and/or instructed to educate their students in the best means of utilizing the man power in the congregations they will serve.

3. The Boards of the ULCA should be requested to develop specific parts of their programs for handling at the congregational level by men of ULCM. The development of these specific jobs could be worked out in conjunction with the Executive and Administrative Committees of the ULCM.

The above plan of action is not new for much of it was discussed and the main points brought to the fore in 1955 when the Executive Board requested that the ULCM (The Brotherhood) move from Bethlehem to New York.

This plan brings the spotlight of attention on the real need of our United Lutheran Church Men—"Complete and unreserved approval of the men's auxiliary of our Church together with actively providing the means of making the organization succeed at every organizational level."

## hen Do I Have Faith?

*continued from page* 11

t body of beliefs about something to ich he gives his assent and to which relates himself. When he agrees to se beliefs, he can in a certain sense that he has faith. This is the first y we ought to think about faith be- se man must have something to have h in. And for the Christian, God is re than the letters G-o-d or the symbol t "everything will be all right."

This is the way the word faith is used often in the New Testament. In the earliest written books of the New Testament the word "faith" is used as we generally think of it, namely, to refer to the faculty of belief or acceptance. Later, however, the word "faith" gained a technical meaning, namely, "the faith." But what later was called "the faith" was called in the earlier written books "tradi-

## AUDIO-VISUAL AIDS

**For use with the topic for October**

*by* LESTER M. UTZ

"WE BELIEVE"

This 81-frame filmstrip in black & white with script, guide and LP record, was produced by the ULCA. It can be secured by rental or purchase from the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29.

The content of the filmstrip deals with a 13-year-old boy and girl as they recite with a young soldier the Apostles' Creed. Three flashbacks visualize its meaning to each.

The affirmation of faith so dramatically told is most impressive and motivating. Can serve as basic for a spirited discussion on What Should a Man Believe?

"THE FAITH OF A GUY"

One of a series of seven sound filmstrips produced under the auspices of the Youth Department, National Council of Churches. Each filmstrip has about 65 frames in black & white, with LP record. This one in particular presents strong motivations for persons to be Christians and suggests ways to personal growth in Christian faith.

"LIVING AS A CHRISTIAN"

A third suggestion is this 65-frame black & white filmstrip with script and guide on how to use it for discussion. Produced by the Congregational Church, it may be obtained from the ULPH at 2900 Queen Lane, Philadelphia 29.

Content is built around the life of the Martin family, showing the problems they face in trying to live a Christian life. It shows the implications of one's faith in the daily round of living. Especially good for a mixed group of adults.

---

tion" or "traditions." The tradition of which the New Testament speaks represents that body of belief that was crucial to the whole New Testament understanding of faith. St. Paul, in 1 Corinthians 11:2 speaks of the "traditions" that he delivered to the people. These were traditions he had received from the Christian community that existed before his life as a Christian. By the time the New Testament books were written, "tra tions" about life and work of our L had grown up and circulated among believers, so that those who wrote New Testament books and those w came into the community of the chu relied upon these traditions as the s stance of what was believed.

In 2 Thessalonians 2:15, St. P speaks of the regard one must have "that which is taught." Here Paul rec to the minds of the Thessalonians w he had told them previously about Lord's second coming. The importa of teaching (and that which is taught) borne out by the writer of 1 Timo (6:2): "Teach and urge these duti says the writer after he has spoken several duties.

In the later New Testament writi the word "faith" is used to refer to t body of belief, the substance of what Christians believed to be true. For ample, the writer of the book of Ju appeals to his readers "to contend the faith which was once for all deliver to the saints" (v. 3). Here *the fa* refers to those things that were believ —about God and his revelation in Chr —by the Christian community, and w passed on from group to group, fr generation to generation. Also in the bo of Jude (v. 20) the writer says, "B loved, build yourselves up on your m holy faith." Thus, the word "faith" the two passages in Jude has to do w the kind of body of belief that is el where referred to as "tradition."

By these examples, we see that t word "faith," as it is used by the N Testament, does often refer to a gro of beliefs, that which is believed. B returning to the statement above abo the need to have something to belie in, we ask: Why is it necessary to ha

h a body of belief? So what if the ple talks about "the faith"? And we n then point to the fact that the Bible lo speaks of faith as personal commitnt to or trust in God. And we ask, s this not enough?"

You know people (maybe yourselves) no say: "It doesn't matter what you lieve in, as long as you believe." But such people it must be pointed out at there is some relationship between hat we have faith in and the fact that e do have faith. Faith in Christ leads rectly to the creeds of the Christian urch. As soon as one professes to be Christian and says he believes in God, must recognize that the God spoken by the Christian church is the God d Father of our Lord Jesus Christ. he church knows no other God than e Father of our Lord Jesus Christ and othing more ultimate about him than at revealed in Jesus Christ. And one nows Jesus Christ through the testiony of the church which experiences s presence.

We have that in which we believe (the ith). There is both the witness of ripture and that which is formed in e living out of the history of the Chrisan church, the confessional writings of he Lutheran Church, for example. Without these we have only the testimony f individuals which may or may not e informed by what God has revealed o his church. The Christian cannot talk bout having faith without something to ave faith in.

### The Believing Faith

But when we return to the subject of his topic and the question used to proke the discussion about faith, we see hat the individual must ask himself about he adequacy of stopping with "the aith." The witness to God and his love for men in Jesus Christ speaks of a *way* in which man *relates* himself to God. This relationship is one of trust and belief. "Let not your hearts be troubled; believe in God, believe also in me," said our Lord (John 14:1). Just as believing and trusting point to *what* is believed about the object of our trust, just as a believing faith points to "the faith"; so "the faith" is inadequate without a trusting relationship with God. This way of relating oneself to God involves an act of will, a trusting, a believing in him. The demands of faith are not simply that one ought to be attentive to the facts. One must go beyond the facts. Christ did demand that we have the proper ideas about him: "Who do men say that the Son of man is? . . . Who do you say that I am?" (Matt. 16:13, 15). But beyond that he preached trust in him.

Doctrine, creed, "the faith," however fundamental and necessary they are, point beyond themselves. The Constitu-

Langenheim Library Thiel College

**THIEL COLLEGE ANNUITIES ARE SOUND INVESTMENTS IN CHRISTIAN HIGHER EDUCATION**

Thiel, like most church-related colleges, looks to its friends in the Church for support. Through its annuities program, the College offers an opportunity for combining stewardship with good business: Your purchase of an annuity contributes to the cause of Christian Higher Education and insures a guaranteed annual income for yourself, a relative or a friend. For full details, write: THE PRESIDENT, THIEL COLLEGE, GREENVILLE, PA.

*United Lutheran Church Men*

231 Madison Ave.

New York 16, N. Y.

The Men's Auxiliary of the ULCA

*Officers*

President—B. T. Bodie
900 Wildwood Ave.,
Columbia, S. C.

1st Vice-President—Aubrey Mauney
210 N. Gaston St.,
Kings Mountain, N. C.

2nd Vice-President—J. H. Oetgen
401 Georgia Savings Bank Bldg.,
Atlanta, Ga.

3rd Vice-President—J. Russell Barley
1040 Turnpike St.,
Beaver, Pa.

Secretary—Richard H. Snell
320-A Summit,
W. Reading, Pa.

Treasurer—Eugene H. Kelchner
4703 Sherwood Ter.,
Merchantville, N. J.

*Members-at-large*

*Term expiring* 1959

E. A. Anderson
703 Crest View Dr.,
Washington, Ill.

G. Dewey Arndt
P. O. Box 1004,
Raleigh, N. C.

The Rev. Phares G. Beer, D.D.
708 St. John St.,
Allentown, Pa.

A. J. Kelley
P.O. Box 4236,
Tampa 7, Fla.

The Rev. Leeland C. Soker, D.D.
2291 Bellaire St.,
Denver 7, Colo.

*Term expiring* 1961

Merwyn C. Fuss
316 E. Baltimore St.,
Taneytown, Md.

M. R. Henniger
1004 E. 38th St.,
Austin, Tex.

The Rev. Franklin L. Jensen
433 Seminole Dr.,
Erie, Pa.

Dr. Hans Treuenfels
217 W. Rocks Rd.,
Norwalk, Conn.

The Rev. Lester M. Utz
6909 E. Kellogg,
Wichita, Kan.

*Executive Secretary*

Howard L. Logan
231 Madison Ave.,
New York 16, N. Y.


tion of our country and the varied he tage our land represents are the fa that stand behind our nation. But alle ance to these facts and to their rel bility as being true and workable founc tions for our country doesn't make a pe son an American. Until one has relat himself to the way of life represented our country, to that to which all of t symbols of our country point, he rea can't say that he is an American. In t same way, allegiance to "the faith" not enough religiously. The confession writings of our church point this o For example, Article XX of the *Aug burg Confession* ("Of Faith and Goo Works") says: "the term 'faith' doth n signify merely a knowledge of the hi tory, such as in the ungodly and in t devil, but signifieth a faith which b lieves, not merely the history, but al the effect of the history—namely, th article of the forgiveness of sins; to w that we have grace, righteousness, an forgiveness of sins, through Christ. Nov he that knoweth that he has a Fathe reconciled to him through Christ, sin he truly knows God, knows also that Go careth for him, and calls upon God; i a word, he is not without God, as th heathen." (*Book of Concord,* translate by H. E. Jacobs. Philadelphia: United Lu theran Publication House, 1911. P. 45.)

What is this believing faith? For Ma tin Luther faith meant simply to hav God. That is, Luther knew that havin faith stopped with nothing short of Go himself. Having faith wasn't a guaran tee of security and peace in one's dail life. But it was trusting in the One wh transcended the world—a world in whic there was both pain and joy, sufferin and happiness, success and failure. Non of these earthbound experiences could b identified with faith. Some of them ma

ompany faith. But having any of them s not having faith. Having faith was ring God by trust. Luther put it this y in the *Large Catechism:* faith is the knowledgement of God's sovereignty l the belief in his accessibility in Christ l his word."

Believing faith can be viewed in two ys. First of all, this faith which is hav- God and his promise through Christ, something given to us by God. We n't just "think up" this experience of e or "work ourselves up into a particu- state of mind." The faith that justi- s us, that accomplishes for us God's omise that we are his children in Christ, given to us by God. Viewing it this y, faith is a miracle. Even our personal volvement with God is made possible given—by God. "I cannot by my own ason or strength believe in Jesus Christ, Lord, or come to Him," says Luther his explanation of the third article of e Apostles' Creed.

And yet, on the other hand, man does ve a responsibility in having faith. an's responsibility is the other way we ust view believing faith. Man's part in s *decision.* Man must exercise his will. e must come to God accepting what od offers. God doesn't club man over e head and force faith upon him. God fers it through Jesus Christ. Man must cide. And there is something crucial out decision that reflects the serious ture of believing faith. A decision is a votal point. There is experience behind e decision, and one looks forward for perience after the decision. But the cision draws together all of that by hich man knows himself and wagers of it on one way of life or on another. he decision to accept what God gives Christ is one way. Not to decide is e other way. A decision doesn't allow


Distinctive
**CHOIR ROBES**
**CLERGY ROBES—**
**ALTAR HANGINGS**
*Finest Quality At Low Cost*

We prepay transportation on orders of 12 or more gowns.

Write for catalogs, samples, quotations.

Ireland Needlecraft
3661 SAN FERNANDO ROAD
**GLENDALE 4, CALIFORNIA**


for an accommodating mixture of a little of this and a little of that. The decision of faith says, as did the official at Capernaum whose son was ill, "Sir, come down before my child dies" (John 4:49).

It may seem strange that, as we speak of faith as personal involvement with God, we speak of it in almost contradictory terms. But actually these are not contradictory ways of looking at faith at all. Believing faith is both given by God and involves a decision by man. And this is the way it is with the life of the Christian. We know that we cannot save ourselves, that God is behind all through Christ. And yet we know that we are not just robots propelled by some outside force. We have wills of our own and must engage our will in acts of decision. Our religion always speaks of this tension between what God does and how man responds. This should even give us a clue to the meaning of faith.

When man surrenders in faith to Christ, who died for the sin of the world,

# This Remarkable New Tax-Free Life Income Plan

*is "the best I ever heard of," says a leading investment banker*

Here is why he plans to convert stocks to an American Bible Society Life Income Agreement.

1 No capital gains tax or gift tax to report on converted securities
2 A big contribution deduction
3 Reduced annual income tax
4 Tax-free income for life and for a survivor, if desired
5 Much more net income than before
6 Reduced estate tax
7 AND the big satisfaction of helping to place the Scriptures in over 250 languages in the hands of spiritually hungry people throughout the world.

We'll be glad to show you what we have done for others and exactly how much *you* can gain financially through this plan. Write today!

AMERICAN BIBLE SOCIETY, Dept. LM-99
**440 Fourth Avenue, New York 16, N. Y.**
Please send me without obligation information on the American Bible Society Life Income Plan on amounts of $1000 or more.

☐ Mr. ☐ Mrs. ☐ Miss Name _____
(please print)
Address _____
City _____
Zone _____ State _____

God of his grace justifies him. God c
clares him righteous, puts him right wi
himself. But man has to make God's g
his own. And the way man goes abo
doing this is the way of faith. St. Pa
also used the word "faith" to descri
how man appropriates God's gift. Fai
is man's response to God's gracious dea
ing in Christ, and the condition for r
ceiving it. Faith is saying "yes" to wh
God has done and continues to do
Christ. It is not hoping God will s
"yes" to our intentions and deeds.

*For the Leader*

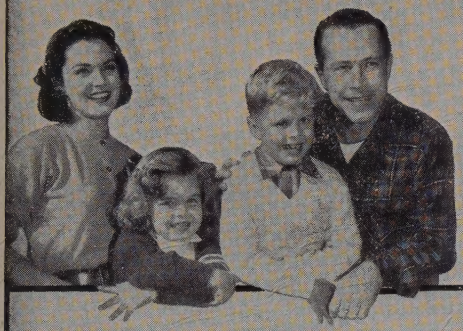
This topic on "When Do I Have Faith?" h
two primary purposes: (1) to assist the men
go beyond the understanding of faith as acce
ance of the doctrines of the church; (2) to le
the men to an understanding that faith impli
a personal involvement with God. Both of the
purposes are discussed in the sections of the top
*The Faith We Believe* and *The Believing Fait*
respectively.

The result you want to accomplish by using th
topic is not just a clear distinction, in terms
a definition, between "the faith" and believi
faith. This is important. But more important
an understanding of how these two ways of loo
ing at faith affect one's life. Therefore, I ha
begun with a few questions and answers that a
intended to evoke some personal reaction to th
whole question of faith. It is hoped that a di
cussion of these will open up a personal reactio
to the problem before us. This is how the openi
statements and the first section *By Faith We . . .*
ought to be used. It is hoped that in a discussio
of the first section many of the ideas men ha
about faith will be brought to the fore and di
cussed.

It is not the purpose of the topic to condem
a man's view or idea of faith, except that he ough
to be challenged to think of what the Christia
witness has said faith is, whether he agrees or no
Thus, the second section *An Idea About Faith*
intended to bring to a focus the ideas of fait
current in our society that do not adequately re
resent the Christian witness. It may help to focu
these ideas on some central discussion, as I ha
tried to do, rather than try to take up each o
them individually.

The third section *Having Faith* points out tha
faith is not something to be discussed only. It
something in which we are involved; it is some
thing we *have*. And the last two sections raise th
points of discussion implied in the two purpose
of the topic. As is pointed out in the materia
these two sections are not at cross-purposes. It i
therefore important to bring each of them to dis
cussion and then show how the very nature o
*having faith* implies the paradoxical statement tha
faith is given by God and yet is an involvemen
with God that hinges on man's decision. The las
two paragraphs try to indicate this point.

# Lutheran Mutual's Family Plan



now
makes
available . . .

## Assurance of Insurance

*for your future children*

At Lutheran Mutual, we believe that everyone is important. For that reason our Family Plan was designed in such a manner that individual policies could be written to fit the particular needs of each family member.

For the same reason we are now emphasizing that you guarantee the insurability of your future children. This new feature of the Family Plan assures parents that a policy may be written on a newborn baby -- REGARDLESS OF HEALTH and without evidence of insurability -- between the fifteenth day and the third month after birth.

This agreement is now available in most states and it is of particular advantage to young Lutheran families. We suggest you call your nearest Lutheran Mutual representative or write to the Home Office for a complete explanation of this new feature.

**Lutheran Mutual**

**LIFE INSURANCE COMPANY**

Home Office • Waverly, Iowa

PACIFIC LUTHERAN THEO. SEM
2770 MARIN AVE.
BERKELEY 8, CALIF.

# It has beco[me] members of Lut[heran]

Every year at this time, ma[ny] Society participate in the annual membership campaign. They send to the Society, names of friends, relatives and acquaintances they believe need the security and protection of Lutheran Brotherhood Life Insurance.

This is a vitally important factor in the growth of Lutheran Brotherhood. And the growth has been excellent—over one billion dollars of insurance is now in force. As a member of Lutheran Brotherhood, you can look forward to a secure financial future through the service of life insurance.

But, other Lutherans need this security and protection, too. Undoubtedly, you have Lutheran friends and relatives who need life insurance and who would like to become members of Lutheran Brotherhood.

Perhaps they are newlyweds planning ahead. Maybe they are new home-owners, needing mortgage protection. Or—parents interested in planning a child's future. Lutheran Brotherhood has special women's policies, too. And endowment plans for guaranteed income at retirement. There's even a special plan for college students.

Will you help during the annual membership campaign? If so, will you please fill out the coupon and mail it to us? We will be happy to send you, at once, your *choice* of either gift set #1 or #2.

**GIFT SET #1** includes a slim ball point pen in silver and black. Large ink supply—lever "flip" retractor. And—a "Falcon" needlecraft set on a handy card. A needle for every repair job. Includes a handy threader.

**GIFT SET #2** includes decorator trivets in high-impact, heat-resistant plastic. Look like wrought iron. Decorate your walls or use them for hot pads. Plus—pajama bag for children. Tough vinyl plastic with gripper fastener. Holds pajamas, towels, or wet beach wear. Happy clown face in gay colors.

*Mail the coupon today. Please fill in all names.* **I want gift set # ( )**

**MY LUTHERAN FRIENDS NAMES ARE:**

**1.**
NAME:_____ AGE:____
ADDRESS:_____
CITY:_____ ZONE:____
COUNTY:_____ STATE:_____

**2.**
NAME:_____ AGE:____
ADDRESS:_____
CITY:_____ ZONE:____
COUNTY:_____ STATE:_____

**3.**
NAME:_____ AGE:____
ADDRESS:_____
CITY:_____ ZONE:____
COUNTY:_____ STATE:_____

**MY NAME IS:**
NAME:_____ AGE:____
ADDRESS:_____
CITY:_____ ZONE:____
COUNTY:_____ STATE:_____

## LUTHERAN BROTHERHOOD

701 Second Avenue South, Minneapolis 2, Minnesota

*Living Benefits for Lutherans through life insurance*